

TAKABBUR KA NATIJA

MUFTI TAQI USMANI (DB)

ki maqbool kitab islahi khutbat hindi mein se
iska khulasa **HINGLISH** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلي على رسوله الكريم - اما بعد.

Hadees Muslim Shareef

Hazrat Salma Bin Akva (RD) Rivayat karte hai ki ek shakhs **Nabie Karim** ﷺ ke samne baye haath se khana kha raha tha, arab valo mein baye haath se khana khana aam tha aur aksar log baye haath se khana khate the, jab **Nabie Karim** ﷺ ne dekha ki wo shakhs baye haath se khana kha raha hai to, aap ne usko tambih farmate hue farmaya: daye haath se khao ye hukam aap ne is liye farmaya ki **Allah Taala** ki taraf se hame zindagi guzarne ke jo adab sikhaye gaye hain usme daahni taraf ko bayi taraf par tarjih hasil hai is liye **Nabie Karim** ﷺ har

mamle mein daahni taraf ko bayi taraf par tarji diya karte the, ye **Allah Taala** aur uske **Rasool** ke bataye hue adab hai, chahe isko koi maane ya na maane chahe kisi ki akal isko taslim kare ya na kare, baharhal! **Nabie Karim** ﷺ ka ye hukam sun kar us shakhs ne jawab mein kaha ki mein daaye haath se nahi kha sakta, aur is jawab देने का sabab takabbur tha aur usne socha ki mujhe is baat par **Nabie Karim** ﷺ ने tok kar meri tauheen ki hai, is liye mein hukam nahi manta jawab mein **Nabie Karim** ﷺ ने farmaya ayinda tum kabhi daaye haath se nahi kha sakoge, iske bad saari umar wo shakhs apna daahna haath muhh tak nahi le ja saka.

Is hadees mein hamare liye kayi azimus'shaan sabaq hai pehla sabaq ye hai, ki bahut si baar naadaani aur bewakoofi ki wajah se hamare dilo mein ye khayal peda hota hai, ki agar hum **Nabie Karim** ﷺ ke zamane mein peda hote to kitna achchha hota, sahabah kiram (RD) ko huzoor ki sohbat naseeb huvi apka deedaar naseeb huva, agar hame bhi apki sohbat aur deedaar naseeb hota aur hum bhi Sahaba (RD) ki

fehrisat mein shamil hote to kitni achchhi baat thi, aur kabhi kabhi ye khayal shikve ki surat ikhtiyar kar leta hai, ki **Allah Taala** ne hame us zamane mein Q peda nahi farmaya, aaj hamare liye 15^{vi} sadi mein deen par chalna mushkil ho gaya hai, mahol kharab ho gaya hai, agar us zamane mein hote to chunki mahol bana hua hota is liye mahol mein deen par chalna aasan hota.

Hamare dil mein ye khayal to paida hota hai, lekin ye nahi sochte hain ki **Allah Taala** jis shakhs ko saadat ata farmate hain, uske zarf ke mutabiq ata farmate hain, ye to Sahaba e Kiram (RD) Ka zarf tha ki unhone **Nabie Karim** ﷺ se faida hasil bhi kiya, aur uska haq bhi ada kiya wo zamana beshak badi saadato ka zamana tha, lekin saath mein bade khatro ka zamana bhi tha, aaj hamare paas huzoor ke jo irshadat hain wo vaasta dar vaasta ho kar hum tak poohcha hai, is liye ulmae kiram ne farmaya ki jo khabar vaahid se saabit shuda baat ka inkar karde aur ye kahe ki mein is baat ko nahi manta.

To aisa shakhs sakht gunaahgar hoga,

lekin kafir nahi hoga munafik nahi hoga, aur us zamane mein agar kisi shakhs ne koi kalima huzoor ki zaban mubarak se barahe raasat suna aur phir uska inkar kiya, to inkar karte hi kufr mein dakhil ho gaya, aur hazraat Sahaba e Kiram (RD) ko aisi aisi azmaa'ishe pesh aai hain, ki unhika zarf tha ki un azmaa'isho ko jhel gae, khuda jane ki agar hum unki jagah hote to na jane kis shumar mein hote, us mahol mein jis tarah Hazrat Siddike Akbar Farooq e Azam Usman Gani aur Ali Murtaza (RD) peda hue usi mahol mein Abu Jahal aur Abu Lahab bhi peda hue, Abdullah bin Ubai, aur doosre munafiqin bhi peda hue, Is liye **Allah Taala** ne jis shakhs ke haq mein jo chiz muqaddar farmai hai, wohi chiz uske haq mein behtar hai, lihaza ye tamanna karna, ki kaash hum Sahaba Kiram (RD) ke zamane mein peda hote ye nadaani ki tamanna hai aur khuda ki panaah, ye **Allah Taala** ki hikmat par aetaraz hai jis shakhs ko allah taala jitni **Allah Taala** nemat ata farmate hain wo uske zarf ke mutabik ata farmate hain.

Ek sawal zehno mein ye peda hota hai, ki **Nabie Karim** ﷺ ke “rahmatul lil

alamin” hone ki shaan to ye thi ke kisi se apni zaat ke liye intiqam (badla) nahi liya, aur jaha tak ho saka aap ne logo ke liye dua hi farmai bad-dua nahi farmai, to sawal ye peda hota hai ki jab us shakhs se waqti tor par galti ho gayi aur usne ye keh diya ki mein daaye haath se nahi kha sakta to aapne fauran uske liye bad-duaa Q farma di, ki aainda tumhe kabhi muhh tak haath uthane ki taufiq na ho, ulma e kiram ne farmaya ki baat darasal ye hai ki, us shakhs ne takabbur ki wajah se jhooth bol diya, ki mein daaye haath se nahi kha sakta hala ki wo kha sakta tha, aur huzoor ke hukum ka takabbur ki wajah se jhooth bol kar muqabla karna **Allah Taala** ke nazdik itna bada gunah hai, ki iski wajah se aadmi jahannam ka haqdar ban jata hai, lekin **Nabie Karim** ﷺ ne us shakhs par shafqat farmate hue, aur usko jahannam ke azab se bachane ke liye foran uske haq mein bad-dua farma di taki is gunah par jo azab usko milna hai wo duniya hi ke andar mil jae, aur is dunyavi azab ke natije mein ek taraf to wo jahannam ke azab se bach jae, aur doosri taraf usko azab ke baad nek amal ki taufiq ho jaye.

Isi tarah kai buzrugane deen aur auliya allah se manqul hai ki unko kisi ne taklif di sataya to unhone use usi waqt badla le liya, wo hazraat isi shafqat ki vajah se badla le lete hain, is liye ki agar badla na lete, to us satane vale aur takleef dene vale par usse zyada bada azab nazil hone ka andesha hai, ek sahab ek buzrug ke murid the, ek baar unhone apne shaikh se kaha ki hazrat! hamne suna hai, ki buzrugane deen aur auliyae kiram ke rang alag alag hote hain, kisi ki kuchh shaan hai kisi ki kuch shaan hai, mein ye dekhna chahta hu ki unki shaane kis qism ki hoti hain, unke shaikh ne farmaya ki tum iske pichhe mat pado apne kaam mein lage raho, tum unki shaano ko kaha paa sakte ho, murid ne kaha aapki baat durust hai, lekin mera dil chahta hai ki mujhe ye pata lag jaye, ki buzrugo ke kya mukhtalif rang hote hain, shaikh ne farmaya ki agar tumhe dekhne par zid hi hai to aisa karo, ki fala masjid mein chale jao waha tumhe teen buzrug zikr karte hue Allah Allah karte hue milenge, tum ja kar un teeno ki kamar mein ek ek mukka maar dena, aur phir wo buzrug jo kuchh kare mujhe aa kar bata dena,

chunanche ye sahib us masjid mein gae, to waha dekha ki wakai teen buzrug zikr mein mashgul hain, shaikh ke hukm ke mutabiq unhone ja kar ek buzrug ko pichhe se ek mukka mara, to unhone pichhe mud kar bhi nahi dekha, ki kisne mukka mara balki apne zikr mein mashgul rahe, uske baad jab aapne doosre buzrug ko mukka mara to wo pichhe mude aur in mukka marne vale ka haath sehlane lage aur farmane lage ki bhai! tumhe taklif to nahi hui? chot to nahi lagi? aur jab tisre buzrug ko mukka mara to unhone pichhe mud kar itni hi zor se unko mukka mar diya, aur phir apne zikra mein mashgul ho gae.

Ye sahib apne shaikh ke pas vapas aae aur unse ja kar arz kiya, ki hazrat is tarah qissa pesh aya ki jab pehle buzrug ko mukka mara to unhone pichhe mud kar bhi nahi dekha, aur jab doosre ko mara to wo ulta mere hi haath ko sehlane lage aur jab teesre buzrug ko mara to unhone mujh se badla liya, aur mujhe bhi ek mukka mar diya shaikh ne farmaya ki tum ye pooch rahe the ki buzrugo ki mukhtalif shaan kya hoti hain to ye teen shaan tumne alag alag

dekh li hain, ek shaan wo hai jo pehle buzrug mein thi, unhone ye socha ki mein to Allah ke zikr mein mashgul hu, aur is zikr mein jo lazzat aur maza aa raha hai usko chhod kar mein pichhe Q dekh ki kaun mukka mar raha hai, aur apna waqt Q zaye karu doosre buzrug par maqhlug ki shafqat aur rehmat ki shaan galib thi, is liye unhone na sirf ye ki badla nahi liya balki us maarne vale ke haath ko dekh rahe hain, ki tumhare haath mein koi chot to nahi lagi? aur teesre buzrug ne jaldi se badla le liya ki kahi aisa na ho? ki Allah taala unka badla lene ke liye us par apna azab nazil farma de, aur is badla lene se wo akhirat ke badle se bhi bach jaye, isi tarah **Nabie Karim** ﷺ ne bhi us shakhs ke haq mein bad-dua farma kar us shakhs ko bade azab se bacha liya.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
